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THE

INFALLIBILITY

OF THE

CATHOLIC CHURCH.

A LECTURE

DELIVERED BY THE

REV. J. E. HENNING, O. S. A.,

(Pastor of St. Patrick's Church, Quebec,)

IN MONTREAL,

ON 6TH FEBRUARY, 1878,

BEFORE THE

CATHOLIC YOUNG MEN'S SOCIETY.

PUBLISHED BY J. B. LANE, 21 BLEURY STREET, MONTREAL.

PRINTED FOR PUBLISHER BY THOS. LEGGETT.

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THE INFALLIBILITY OF THE CHURCH.

A Lecture on this exceedingly interesting subject was delivered by Father Henning, on the evening of the 6th February, 1878, under the auspices of the Catholic Young Men's Society of Montreal, before a most intelligent and respectable audience, and one which in point of numbers has been seldom exceeded in the Mechanics' Hall.

Over the rear of the stage was the Banner of the Society, bearing on it a gilt cross and the motto "Catholic Young Men's Society, established A.D. 1864, for the greater glory of God."

Shortly after eight o'clock the lecturer came on the platform, accompanied by the Rev. Fathers Callaghan (Spiritual Director of the Society), O'Reilly, Gilligan and Mitchell, of St. Patrick's Church; D. Barry, Vice-President of the St. Patrick's Society; Wm. Wilson, St. Patrick's National Association; D. Murney, St. Patrick's Benevolent Society; M. Kelly, St. Bridget's Temperance Society; P. Kennedy, St. Ann's Temperance Society; J. Murray, Young Irishmen's Literary and Benefit Associ-

ation; A. Brogan, St. Patrick's Temperance Society.

The rev. lecturer was received with prolonged applause.

In introducing Father Henning, the Chairman (Mr. Doran, President of the C. Y. M. Society,) said:—

LADIES AND GENTLEMEN: It is a very pleasant duty to introduce the rev. lecturer, to hear whom, you have assembled to-night. Although it is scarcely necessary to introduce the Rev. Father Henning to a Montreal audience, still it is a matter of pride for me, as President of the Catholic Young Men's Society of Montreal, to make this formal introduction, and to present this distinguished clergyman as a lecturer on this platform and for the benefit of our Socieiy. We cannot but feel grateful, that by his ready consent to deliver this lecture, he has given his approbation to the objects for which our Society was established. These objects are, as you are aware, to promote a truly Catholic spirit amongst young men and the mutual improvement of the members.

* * * * * * * *

I will now introduce to you the Revd. Father Henning, who will lecture, as advertised, on "The Infallibility of the Church."

The Revd. gentleman then spoke as follows:—

Revd. Fathers, Ladies and Gentlemen: The great theme which has at all times agitated the non-Catholic mind, is the claim which the Holy Catholic Church has made to infallibility. If the Church placed herself on a level with the sects, and asserted that she is a fallible institution just as they are, I daresay she would meet with no opposition; I am certain the Church would meet with no persecution. But the hue and cry is raised against her; it is taken up in public discussions and private conversation; it is repeated in books, pamphlets and daily journals. The Church is maligned and cried down as a tyrant. Her children are threatened with extermination; and why all this? Simply because the Church dares to stand forward and to say to the world, "I am infallible." She appeals to all men, and she says to them: "Come to me and I will teach you, I will lead you into the way of truth. You need not fear me; you need not be afraid, for I will not lead you into error; for I *cannot* lead you into error—I am infallible." To-night it is my intention to sift, with you, this claim of the Church. If I succeed, as I hope I shall, in proving to you that the Church is infallible, I see no use in raising a hue and cry about it. If the

Church is infallible, why not admit it; why not embrace truth and become children of that Church, which alone ensures us our eternal salvation?

The readiness which you have shown, and the kindly feeling with which I have been welcomed by you, ensures for me an intelligent and impartial hearing. [Applause]. Before I proceed to the argumentative part of my discourse, I would wish to give you a correct definition of "infallibility." We may look upon the Church as the body of Christ, leading a supernatural life on this earth, and we may look upon the Church in her active intercourse with the world, in other words, we may regard it as active and passive; hence arises a distinction between passive and active infallibility. By passive infallibility we mean, that there can enter no error contrary to the revelation made by Jesus Christ, in the body of the Church; in other words, the Church cannot believe that to be true which is not true. The Church cannot believe that to be rightwhich is not right. This is what is called passive infallibility of the Church.

By the active infallibility of the Church we mean, that when the Church teaches the world what the world must believe and must it do to gain the end for which it was created, it cannot make

a mistake. The Church cannot tell you that such and such a thing is revealed by Christ, and must be believed, if it is not so ; neither can the Church teach you that such and such a thing must be done if Jesus Christ has not taught us that it must be done, You see at once that infallibility has nothing at all to do with sinlessness. When we speak of infallibility, there are some who may think that we begin to teach sinlessness. Infallibility is not sinlessness. These are two different ideas altogether. The Church has always held, and will always hold, that there is only one person who is absolutely sinless, and that one person, Jesus Christ. If the Church attributes actual sinlessness to any one, it is to the Blessed Virgin Mary, because she, in view of the merits of Christ, was absolutely free from any stain of original and actual sin. When, therefore, we say that the Church is infallible, we do not mean that the Pope cannot commit sin ; we do not mean that the archbishops, bishops and priests cannot commit sin When we say that the Church is infallible we do not say that they cannot commit sin. The Church has never claimed sinlessness for her popes, bishops and priests. Again, infallibility does not mean inspiration. When we say that the Church is infallible

we do not mean that the Church is inspired by the Holy Ghost; we do not mean that the popes, bishops and priests, or individuals belonging to the Church, are under a special inspiration. The Church has never claimed such an inspiration; but she has claimed infallibility. What, then, do we mean when we say that the Church is infallible? We mean that the Church is under the special protection of God, and we know He has promised His protection, because it is so framed that it cannot err in what it believes or in what it teaches. [Applause.]

The principle upon which I intend to base my argument is the principle announced by St. Paul of the Apostles and by Jesus Christ himself. That principle is: "Without faith it is impossible to please God." Therefore, without faith it is impossible to gain our last end. "He that does not believe shall be condemned." What do we mean by faith? Faith, my dear friends, is the acceptance, without doubt, without hesitation, of all that, which God has revealed to us, no matter how He has revealed it: it is the acceptance without doubt of that which He has revealed to us. If you look at the faith as it is proclaimed by Christianity, you will find that there are things which we are required to

believe but which we cannot understand. There are doctrines that transcend the sphere of human reason ; for example, the doctrine of the Divinity of Christ, or the Resurrection of the Body. Now we are asked to believe these things, to accept them without hesitation. When we are required to submit to these doctrines, and made to accept this supernatural teaching as true, we must have a voucher, and that voucher is no other than the veracity of God Himself. If you come to me and say : "Here is a doctrine which you must believe." My first question will be, why must I believe it ? Why must I accept it unquestioned ? I do not understand it ; I cannot comprehend it by my reason, why must I accept it? If you answer me : "You must believe it, because God has revealed it," my reason has nothing more to say, for my common sense tells me that the reason of God is superior to my reason. His reason is infinite, mine is finite. There are many things which the reason of God does comprehend which mine does not understand. If, then, I am assured that God has revealed such and such a truth, whether it comes into the limits of my reason or not, I accept it, and my faith is reasonable faith. My faith is based on this principle, that man's reason is inferior to the reason of God.

Supposing such a revelation has been made, a revelation that speaks to us of supernatural truth; of doctrines we cannot comprehend; how am I to discover that such a revelation was ever made? I answer, if God has given me a witness to this revelation, then I must accept the revelation of that witness on the following conditions: If that witness be *universal*; if that witness be *unmistakable*; if that witness be *infallible*. The witness of the revelation may be God. I say *must* be *universal*; it must be a witness whose testimony must be good for me and for every individual on the face of the earth; because faith is to save not this nor that individual, it is to save the whole world. God came, not to redeem one nation, He came to redeem the whole human race; consequently, the witness given us by God to reveal, must be a universal witness. That witness must be *unmistakable*; that is, in other words, a man with ordinary prudence must have it in his power to discover that witness. Revelation was given not only to the men of letters, not only to those who had it in their power to investigate by reading books, but to the peasant as well as to the philosopher; to the poor as well as to the rich. Therefore, ordinary prudence must suffice to discover that that revelation is a witness that can

be discovered by using the ordinary rules of prudence. That witness must be *infallible.* If that witness could tell me that such and such a doctrine is revealed when it is not revealed, he leads me astray. Where then is the certainty that excludes all doubt or hesitation? But I need not justify the reason of acceptance without hesitation of whatever God has revealed to man.

The moment we suppose that this witness can make a mistake, can profess as revealed what is not revealed, in that moment we make faith impossible, and "without faith it is impossible to be saved." It is not the view that this man or that man may have of that truth; it is a reasonable acceptance of that truth without the least doubt. Not only is it necessary that we should have a witness of revelation, but an interpreter, so that in case a doubt should arise, I seek an interpreter who is infallible. The revelation is proposed to us in intelligible propositions. Now it is possible for a man to make a mistake in the meaning of these propositions; it is possible that you or I, or any other individual, may not understand it in the sense which God wishes it to be understood. How can faith be possible under such circumstances? I answer: only then can faith be possible

if God has appointed not only a witness to this revelation, but an interpreter who cannot make a mistake, so that if any doubt arise in my mind, all that I have to do is to state my doubts. This interpreter must be infallible, for if otherwise my doubt will not be removed, but my faith will be taken away; it remains as it was before. Again, we all know that man's heart is driven hither and thither by passion, and that the majority of errors have their origin, not in the intellect, but in the heart. Therefore, it is possible that men will rise to deny that revelation; it is possible that men will rise and endeavor to lead their fellowmen astray in the revelation which God has given to us. In that case, how is faith possible? If men can lead us astray, where is our certainty, and, if we have no certainty, where is our faith? Besides the witness, then, to interpret what revelation we must necessarily accept, we must have a judge whose decision is final, from whose decision there is no appeal---a judge that removes all uncharitableness---a judge that makes it possible for Christians to live in harmony and brotherhood with each other. If this judge were fallible, faith would be impossible; because no controversy would be settled, no final decision could be given, charity could not

reign, and the empire of the devil would be supreme. [Applause.] Jesus Christ, then, not only gave us a revelation, but he gave us, also, a witness of that revelation and a judge of that revelation, and this witness, this interpreter, this judge, as I have proved to you, must be infallible. Therefore, my first proposition is proved---there must be an authority on earth.

Now I come to the second. Where is that authority to be found? Where shall we find this interpreter, this judge of the revelation? Either it is the human reason or it is the Bible, or it is private inspiration, or it is an organic Church. I do not know of any other. One of these four it must be.

Can it be Reason? I answer, it cannot be the reason of man. The reason of man, my dear friends, is infallible in some things. For instance, when my reason proposes to me a fact of my own consciousness, when my reason proposes to me a principle upon which a proposition in mathematics is based, my reason is infallible. When my reason tells me that a circle cannot be squared, my reason is infallible; when it tells me that twice two are four, my reason does not deceive me, it is infallible. In some things I say, then, that reason is infallible; but only

within its own sphere. The moment it steps beyond, it becomes an uncertain guide. Reason cannot go out of its own sphere—that is, higher—just as a man cannot take himself by his boot-straps and lift himself over a fence. When reason speaks to me about the existence of a God—when reason speaks to me about eternity and the immortality of the soul—I may safely follow it as a guide. But when reason goes beyond this, and tries to teach me about the nature of God, or something about the union of the human and divine nature in Christ, I say to reason: "You are going back; you are getting beyond your sphere; you cannot go into the supernatural order; you may be a good judge so far as knowledge goes, but the moment you go further, you cannot be my guide."

Perhaps the Bible is this interpreter, this judge of the revelation made by God. The Bible, my friends, is not—it is a dead book. The Bible, without any interpretation, has no meaning; it does not speak. To adopt the Bible as an infallible witness would be making it the judge of revelation. It is a witness that cannot give testimony, and we cannot understand a judge that can pass no decision. If, then, men speak of the Bible as a witness, they mean the Bible interpreted by themselves.

Now I ask you, how can the Bible, interpreted by individual reason, be a safe interpreter? It is absolutely impossible, and I can prove it to you in a very few words.

There is the Episcopalian. He takes the Bible as his witness and his judge and his interpreter. He opens his Bible and he reads there that Jesus Christ is the Son of the Living God—that He is True God and True Man—that He came down from Heaven and died for the salvation of the world.

Then the Unitarian, who is just as good a Protestant as the Episcopalian, takes his Bible and opens it to the world. He reads that Jesus Christ is *not* God; that Jesus Christ did *not* come from Heaven; that Jesus Christ did *not* die on the Cross for the salvation of the world; that Jesus Christ was nothing but a political schemer, and grasping as any other political schemer would be.

The Methodist, he proclaims in tones of thunder to the world his interpretation, his judge. He would rather die a thousand deaths than give up his Bible. He reads, that after this life there is a place for the wicked, where they shall be punished for all eternity. He thunders these words of eternal damnation in the ears of his hearers. The Universalist says: "Take care,

there ; I have the Bible, it tells me there is no such place as hell." Each one interprets the Bible according to his own view and his own private judgment. We have a beautiful illustration of this. Not many weeks ago, there was a certain Protestant minister, of the City of Brooklyn, well known all over the country, who proclaimed from the pulpit and through the Press that he did not believe in the eternity of hell. As soon as he uttered this doctrine, there was a hue and cry all through the country. Some sided with him, others preached against him, each one quoting the Bible as his authority. One said the words of the Bible are clear. Another just as learned, talented and popular, said : "Here are the words of the Bible." Of course if you look at them with your prejudiced eyes they seem to teach otherwise. The Bible, must be taken in the metaphorical sense! When Christ says : 'Depart from me, ye wicked.' He means the opposite. Others, again, prove from the Bible that God could not, owing to His great mercy, punish His wicked creatures ; and at last, that the Bible does not suit the 19th Century ; that its ideas are too antiquated, and that that old-fashioned book needs revision. Here you have a living example of how those who set up the Bible as their interpreter do not

believe one word of what they read. If each man's own individual judgment is to be the interpreter and the judge of revelation, what confusion they would be in. If all these different conflictions are the teaching of God, He can be God no longer. God admits of no confliction. Therefore, the Bible interpreted by the private judgment cannot be the interpretor of revelation.

If it is not Reason and not the Bible, it is the private inspiration of the mind of each and every individual, telling him what he must believe and what he must do to save his soul, revealing what God has revealed to the whole world—then I would say the Holy Ghost is a queer Spirit. If I go to the Western States, I find a man there, by the name of Brigham Young, and I say: "Brigham, how many wives have you got?" "Oh, something like forty or fifty." And I say: "Why, man, you are living in concubinage!" He will answer: "No, my man; every man can have as many wives as he can support." "Why, the Bible teaches that in the beginning it was not so, that God created only one man for one woman." "But it is the Holy Ghost that *inspires* me to do it." There was a certain man living in the City of Münster, in Germany, who took it into his head that

the Holy Ghost *inspired* him to run through the streets without any covering. This he proclaimed to the whole world. Would you believe it—he had a host of followers in his footsteps, giving themselves up to every kind of excess and impurity and rapine and plunder, and they all said they were *inspired by the Holy Ghost.*

The Quaker goes to his meeting and sits down, folds his arms, and "mum's" the word until one or the other of the brethren feels like saying something—God knows what nonsense he was talking about—they all rise, go home, and consider themselves inspired by the Holy Ghost.

Private inspiration is nothing but an hallucination of the mind. You will say to me: prove it. I will say: "I feel it; I feel that I am also inspired, and my inspiration tells me you are a fool." It cannot, then, be private inspiration. If it is not Reason; if it is not the Bible; if it is not Private Inspiration, it must be an Organic Church; there is no other conclusion left for us.

Now, I ask you: Did Christ found such an organic Church? I open the Sacred Scriptures but as any other history that is given by the writers of history. Now we do find in that book that Jesus Christ, after His baptism, after He entered into public life, picked out certain men, who,

by His preaching, followed Him into the desert; and out of all these hundreds and thousands, the historian tells me that He picked out seventy-two, whom He sent into the different parts of Judea, giving them power to preach and work miracles. He was not satisfied with this. Out of these seventy-two He chose twelve, and to these twelve He gave powers He did not give the seventy-two. Again, out of these twelve He chose one to whom He gave yet higher powers. Having thus organized His Church, He sent them into the world to preach the Gospel to every one. "Teach them all things that I have commanded you; he who receives the Sacrament of Baptism from you, he shall be saved. He that does not believe shall be condemned." Here we have the organization of the Church. He calls it the Church. This Church is composed of the faithful, of the disciples and of the apostles, and that Church still exists. [Applause.] Look at the Catholic Church of the present day which Jesus Christ established, and you will find that, the same organization. Even if the bishops and priests conspired to mislead the faithful and establish another Church, they could not succeed; therefore the organization of the Catholic Church to-day is undoubtedly the organization established by Jesus

Christ. [Applause.] If this reasoning do not suffice, I would appeal to history. I would ask myself: Whence comes it that the present Pope is called Pius IX.? The answer would be: Because there were eight Popes before him who were called Pius. If his predecessor, Gregory XVI., was called the sixteenth, it is because there were fifteen Gregorys before him. What would be the end of such enquiries? I would come to St. Peter, whom Jesus Christ appointed as head of the Apostles, as head of the whole Church as established by himself. This is plain. I would prove once more that the Catholic Church of to-day was established by Jesus Christ.

The Catholic Church then as such organic body is the witness of the revelation. Now in the first place, it is a universal witness; it is a witness, not for one or the other tribe or nation, but for all nations in the whole world. For the sun never sets upon the Catholic Church. It extends to the north and to the south. It holds the east and the west in its embrace. It will continue to the end of all time, universal in its membership; universal in its morality; in one word, it has the stamp of universality upon its brow. It is an unmistakable witness. A man that is blind can find the Catholic Church. It needs no extraordinary talent to discover where the

Catholic Church is. If you pass through any city or town, ask any boy where the Catholic Church is. No matter if that boy be a Protestant or a Jew ; he will not take you to the Episcopalian Church ; he will take you to the Church of which the Pope is the head ; but even if that building looks like a barn, it bears upon it the universal impress. [Cheers].

That Church is an infallible witness, interpreter and judge. Infallible by right, because the Catholic Church alone has the consciousness of being infallible. Go to any Protestant, I care not to what sect he belongs, and ask him in plain terms : "Is your religion infallible ; do you guarantee me that it cannot err in what it teaches." He will answer, if he be honest with you, it is possible for him to err. Go to the Catholic Church, and you ask her : "Can you deceive me." What will the Church answer ? "It is impossible for me to err, because I am under the protection of Jesus Christ, and I am under the protection of the Holy Ghost ; I cannot deceive you ; I cannot lead you astray." Even if all the priests in the world conspired to do so, they could not succeed in doing it ; because God's protection is extented over the Church. [Applause].

Now, how does this infallibility manifest itself ? If you look at the empires,

kingdoms and republics of the world, you will find that each one of these empires and kingdoms and republics has what they call a "Representative" body, or Legislative Assembly. In this Representative body or Legislative Assembly, the laws are made that govern them. This body represents the spirit, the life of the empire. In the German Empire it is called the Reichstadt, in the British Empire it is the Parliament, in the United States it is called the Congress. These men who form the assemblies of the Empire, are the representatives of the people; and the power that is given to them, is given to them through the people. The Church is also a kingdom, and as a kingdom it also has its Legislative Assemblies. The Legislative Assemblies of the Church are called Ecumenical Councils. A council of this kind is called altogether by the Pope, as the head of the Church. Whenever he calls a council he sends an invitation to every bishop and archbishop in the world, appointing the place and the day; and when the Legislation of that Council has received his approval, it is called a General Ecumenical Council. Now such a Council represents the whole Catholic Church. When the Bishops come from Asia, Africa or America, they bring with them the faith of the Catholics in whatever

part of the world they may represent, they carry that faith with them to Rome. There they consult with each other; they discuss the necessity of defining this or that dogma; whether the times require such, and if necessary, they define, they decide and legislate; in one word they speak the mind of the Church, and as these councils are the Church assembled, it follows that they are infallible.

When such Councils made a decision there is no appeal; nor have the decisions of any one Council been revoked by another, and the Fathers of the Church invariably looked upon these Councils as the final tribunal of the Church, from which there is not, and cannot be any appeal. But it is not always possible to call a General Council, and yet it becomes necessary for the Church often times to speak; either to teach a point of faith, or to settle a doubt, or to settle controversy. Where then is the infallibility of the Church? We have seen that God has given her that infallibility, and she cannot be without it for one single hour, and consequently there must be a way in which the Church manifests her infallibility independent of the Councils. We have that in the Head of the Church, in the Pope. If the Pope is infallible, does that mean that he cannot commit sin? The Pope can commit sin

just as well as you or I can, and he has to go to confession just as well as you or I. We even know from the History of the Church, that some of the Popes were very wicked, even in their private lives; yet, I say, that these wicked men were infallible. I do not say they were impeccable; they were infallible; they could not make a mistake in explaining the dogmas of the Sacred Scriptures, for it could not be otherwise. When Christ asked Peter what the world thought about him, he said, "Some think you are John the Baptist, other say Elias, &c., &c." "Well," said Christ, "whom do you think I am," and Peter answered: "You are Christ, the Son of the Living God." Pleased with these proofs of Peter's faith, our Lord said: "Now let me tell you who you are: You are a rock, and on this rock I will build my Church, and the gates of hell shall not prevail against it." A rock is a thing that has a firm and solid foundation. Now you are such a rock; no effort shall ever shake you; no erroneous teaching shall ever make you waver in your belief, or in the religion which you believe. I will build my Church upon this rock, and I say to you that to make it infallible, I will pray that the gates of hell shall never prevail against it. [Cheers]. To show Peter that He meant him to be the Supreme Head of the

Church on earth, He asked him three times if he loved him, and Peter answered the third time saying in effect: "Yes, Lord; I love you more than all these other Apostles put together; although I have been often weak in my faith, I have wept over it and I know you will pardon me." And He replied: "Feed my lambs, the little ones of the flock; feed my sheep;" that is to say the fathers and mothers of these sheep—the pastors. He gave authority to feed them all; but what kind of feeding would it be if He gave them error instead of truth. Therefore the fact of his being appointed by Christ shows that Peter was infallible. [Applause].

Again, to show Peter that he is infallible, He says: "Simon, let me tell you something. Satan has tried to sift you, just as the wheat is sifted; but I have prayed for thee that thy faith may never fail, and when thou art once converted, strengthen and confirm thy brethren." How could he strengthen his brethern he meets in the faith. Mark the words: "I have prayed for thee that thy faith may never fail." The voice of Christ can never be heard, therefore I say Peter must be infallible. [Applause].

This has ever been the teaching of the Church. No Council, National, Provincial, or Ecumenical, has ever had legislative

force in the Church without the approval of the Pope. There have been Councils in which many Bishops were assembled; for instance, Constantinople. In one Council there were 380 Bishops. The Church never accepted that Council; why? Because the Pope never accepted it. There was the Council of Rimini, never had force in the Church, and is looked upon to this day as being an authority; why? Because the Pope did not approve of its decisions. Therefore, I say, the Pope is infallible. The Church has always looked upon the Pope as its mouthpiece, through which it speaks to the world; because the Church cannot at all times call a General Council. Suppose, for instance, at the present day, that the Church needed a Council for settling a doubt or ending a dispute. Could she call a General Council when the whole world is in war? Where would be the safety for the Bishops? There is not a country in the world where they would be safe just now. How then could she judge? Therefore, I say, the Pope of Rome must be infallible; not infallible when he speaks as a private theologian; but infallible when he speaks upon a point of faith or morality. And because the Church is infallible and has a means of manifesting its infallibility by her General Councils and by her Popes; that Church is also in-

defectable. She is conscious of her own infallibility, and therefore does not fear persecution; neither do her children fear persecution; she can never go astray. She will triumph, not by force of arms, nor by physical force. Did she not triumph in the City of Jerusalem? For 300 hundred years was she not persecuted in the most cruel manner under the Roman Emperors, and her children cast into the Tiber or torn to pieces by the wild beasts in the amphitheatre, until thousands and thousands were murdered; until Diocletian said in the pride of his power: "I have conquered Christianity, and wiped it from the face of the earth." Ah! the very next emperor was the precursor of the great Christian Empire. From that day to this, that Church of God has been persecuted by individuals, persecuted by entire nations, by private people as well as princes. She is persecuted even to this day. At this very moment the Church is undergoing persecution. Are not her bishops and priests now being persecuted in Germany? Are the members of our religious orders not compelled to seek an asylum in England or France? And yet the Church is triumphant. Every day she is gaining new accessions, and these not amongst the poorer classes, but the most learned and most talented men. Has not the world

and the representatives of the principles of the world, waged a long and dreadful war against poor and crushed Ireland? For three hundred years that war has been going on with the children of the Island of St. Patrick. Nor can they wipe out the faith from Irish soil, so long as an Irish heart beats on the face of the earth; so long as the shamrock grows on its soil, the Church will flourish there. [Great applause]. We ought then to find consolation in the fact that we are the children of an Infallible Mother, and that we, ourselves may see the ultimate triumph of the Church If we see it not on earth, when we will be stretched upon our death-bed, we can look with tenderness and confidence on the face of Jesus Christ and we will see in Him our Father, and we will recognize His Spouse in that dear, darling old Mother—the Catholic Church. [Immense applause].

The Revd. Lecturer having retired, a vote of thanks was moved by Mr. D. Barry, seconded by Mr. Alderman Kennedy, and spoken to by the Revd. Father Callaghan, who referred to the adverse criticisms made upon the Revd. Father Henning in the columns of one of the city papers from time to time; but those present were no doubt well assured, after hearing the lecture of

the evening, that in Father Henning they had a champion of the faith, and one whom they could at all times rely upon.

Reported specially for the Publisher.

The Mechanics' Hall was filled last night by a most inlelligent and respectable audience, to hear a lecture by the above gentleman on the Infallibility of the Church * * * At the termination of one of the most eloquent lectures ever delivered in the city on the subject, the audience cheered and cheered again. During its delivery, the silence, only broken by intervals of loud applause, was intense * * * In presence, voice and rhetoric the lecturer at once commanded the attention of his large audience.—*Gazette, Feb.* 7.

IRISH LITERATURE.

Lectures and Sermons by Rev. Thos. Burke, O.P.
Speeches from the Dock.
Life of Daniel O'Connell.
Life of Pope Pius IX.
Advice to Irish Girls in America, by Sister M. F. Clare.
New Ireland, by A. M. Sullivan, M. P., Meath.
Irishmen in Canada, by N. F. Davin.

Also the foll wing Irish Monthly and Weekly Magazines and Newspapers.

Shamrock.	Dublin Nation.
Young Ireland.	Dublin Weekly News.
Irish Monthly.	Dublin Flag of Ireland.
Dublin Saturday Magazine.	Dublin Freeman.
Dublin Irishman.	Dundalk Democrat.

The following American Catholic Magazines and Newspapers.

Catholic World.	Catholic Herald.
American Catholic Quarterly	Irish American.
Catholic Review.	Irish World.
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